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Selected.

The Love of an Honest Man.

There's many a thing the maidens wish
As they journey along in life,
As they take their part in the busy world,
And share in its cares and strife:
Perhaps they wish for a cosy house,
With furniture spick and span—
But to crown the whole they care the most
For the love of an honest man.
Yes, pretty maiden, where'er you are,
In palace or humble cot,
Whether your life is fair and bright
Or trial and toil your lot,
Whether your name is Flora May,
Or homely Mary Ann,
You will be in luck if you win that love—
The love of an honest man.
O, a maiden may prize her diamond set,
Or dresses of latest style;
Or inhabit a house of costly build,
With carpets of velvet pile;
But the greatest blessing to woman's life—
Let her gain it while now she can—
From her golden locks, to her silver hairs,
Is the love of an honest man.

MAUD MILLER.

Written for The Watchman.

"Shadowy" Spray.

I am naturally a cheerful and hopeful man, and it extends beyond this life into the beyond.

If I had not had evidence of man's survival of death, and know there is a conscious hereafter for me and for all, my cheerfulness and my hopefulness would leave me, and I would be in the valley of the shadow of death all the time.

I do not know any object I pity more and sympathize with, than an old man who is drawing near his end, and who feels that death is the end of him.

I know such a man—he is hungry for proof that the Soul is Immortal.

He is a Minister, he is nearer 90 than 80 years of age; he has not preached any for over a decade; he began to grow Agnostic, not outwardly, but inwardly, there began to be no certainty, but what death ended all, and being a conscientious man, he made an excuse of poor health, and gave up preaching.

He is now seeking, as best he can, for proof that the man survives the

death of the body. The following verse states his case:—

"Ah! blow me the scent of one Lily to tell,
'Tis that it grew outside of this world at most;
Ah! give me a plume to touch, or a shell,
'Tis that whispers of some unearthly Coast."

Unfortunately this aged Reverend does not succeed in getting any light; he wants it in such an unexceptional manner, that I am inclined to think his sunset will arrive without it.

How surprised he will be, when he opens his eyes upon a new day after this life's fitful fever is over; he will find himself awake for the first time in his life.

I think that that good old man's state of mind is melancholy; and my state would be melancholy, also, if I was like minded.

Unbelief or doubt is more general among professed believers, than one is apt to be aware of. I was somewhat astonished once at a conversation I overheard. This was over 30 years ago, when I had Scientific proclivities, and was a Materialist. I was not so melancholy, then, in that belief, as I would be to-day, because I was young, that is, in the thirties.

Death, tho' always near, seems, in the younger half of a man's life, to be distant; but, as I have said, when one is drawing near his sunset, in the afternoon of his life, it is melancholy to be without an assurance that there is an extension of life beyond the dark valley.

Let me relate the conversation to which I have referred. It was in a rear Office, only a ground-glass window separated me from three persons whose conversation interested me: Deacon Perkins, an Orthodox, Deacon Greeley, an old-style Unitarian, both, of course, old men of 70 odd, the third was an Evangelical Minister, who was also old, at least, over 60. They were speaking of a vanishing light, a departing saint, an aged Clergyman who was on his death-bed. One of the three had just visited him, and all knew him, for he was a celebrity.

The melancholy part of the story was that that man's faith in a Future was weakening. He had consoled others, he had said words of hope and encouragement to the bereaved, but now that his hour was drawing near,

what he had meted to others, did not console him. He had faith in the sentimental way, he even felt that the Bible was the Word of God, and he had all the texts of consolation in his heart and on his tongue's end, but in his weakness he said to this consoling listener:—

"But you know there is the doubt, that is what troubles me."

This was the point in the conversation: for, speaking of the doubt, one said: "Well, there is the doubt, we all have it." And all those three true believers admitted to each other, that they all had this doubt.

I was not surprised, but I was hardly prepared to find these Elders in the Church admitting it, when we thus got at their true inwardness.

It had a tendency to strengthen my Materialism, and lower the leaders in Religion in my esteem. There seemed to be a want of honesty. I had thought they really did believe in Revelation, in the Holy Bible. I did not, I own, but I had thought such as they did, and the discovery to the contrary, affected me strangely.

A few years after this, I got satisfactory and perfect evidence that some whose bodies were in the grave, were still alive: like John Brown, "their Souls were marching on."

The fact went against my Reason, against my Scientific notions; it upset my settled convictions that the mind was an *Effect*, and not a *Cause*, and was the product of the human organization. But there was the fact, it was an Intelligence that was not my Intelligence, nor the Intelligence of any living mortal being, and it was demonstrated proof.

I did not know anything about Immortality, and I do not now I call it Immortality, because one is apt to; but this fact I discovered with absolute certainty, that the real conscious man survives the dissolution of his mortal body, and that was life hereafter, and beyond the confines of Mortality, that is, that death does not end our consciousness.

Remembering the conversation of these three venerable Religionists, I wondered why all such, and their name is legion, did not, at once, hail this "Dawning Light" that had come into the world to supply the very

want the thoughtful Religious world needed: but being blind to it, having, as they all do, the doubt, of which I have spoken, I think their situation is very pitiable, and, especially, when the sands of life have nearly all fallen into the lower chamber of the hour-glass.

Modern Spiritualism, being based on Truth, has come to stay—one of these days, it will be universal property, then, all will look at death as the turning of the hour-glass, and the flow of life continue.

I think the Rev. M. J. Savage, one of our most popular Ministers, must have been in the frame of mind of the three worthies of whom I have spoken, when he uttered the following, in a Sermon, where he had manifested unusual hospitality to Modern Spiritualism, at least, he had not said, as many do in his calling, "Get thee behind me Satan." I quote his words exactly as reported in the *Boston Herald*, thus:—

"Speaking of Christianity's claims upon our attention after 1850 years, from even the Churches' standpoint, it looks dreadfully like a disastrous failure. The average Christian seems but half in earnest about it. St. Paul says to die is gain, but Church members, to-day, do not at all act as if they believed it. Very little is the apparent consolation they find at the hour of death; with crape on their doors they wail their going to heaven as tho' it was a disaster that crowned with gloom a Christian's life. I think it will be the honest testimony of both Doctors and Ministers, that the Christian dies no more peacefully than another man."

It seems to me that Modern Spiritualism not only answers Job's question of the Ages, "If a man die, shall he live again?" affirmatively, but puts the seal of Truth on the Bible, itself, as a record of Spiritual Manifestations, thus, making it outside evidence of the Modern fact.

Well says Mrs. Richmond, in one of her addresses, that the Bible is a sealed book without Modern Spiritualism. I would add, also, that every thing else is Sealed without it; Spiritualism is the Master Key—it fits all doors.

JOHN WETHERBEE.
Boston, Mass.

THE WATCHMAN.

Written for The Watchman.
Foreign Assumptionists.

The Foreign Element that started out to run the United States into a "New Nation," moved at once to obtain full control of every avenue to profit and influence. Chief amongst the many, are the "National Board of Health," and the "State Boards of Health."

The Government has concluded to extinguish the former, but the latter may continue to crucify the people until they discover the fact, that they have been at the mercy of men who have no mercy, and are only Assumptionists, whose noted ignorance is only equaled by their impudence.

According to the *Chicago Tribune* of August 1st, Dr. Rauch and Dr. De Wolf propose to again enforce Vaccination in the Schools: and, at the same time, Dr. De Wolf says:—

"Small-pox cannot ever become Epidemic in Chicago."

Men who make such statements, must know, or should know the origin of Small-pox, and should be made to let the Public know its real origin, or, at least, to invite those to do so, who can and will.

The great question is, What is Small-pox—how is it created? And how can Vaccine matter be a "Virus and Poison" when it is obtained only from living bodies, and will not retain its power to "take," (as they call it), if exposed to the air for 12 hours?

Vaccine Virus contains a fecundating, creative Principle that will pass the inherent diseases from one living body into another, unto the fourth generation.

The origin of Small-pox is from the amalgamation of Indians with White Races.

For evidence, look at the children of Vaccinated parents, when they are going in, or coming out of the Public Schools: Nine out of ten walk "toe-in." Here you have the "Indian Evolution," the legitimate result of the living, cellular creation in Vaccine matter.

We say and can prove that Small-pox can be made epidemic in Chicago, within 15 days, and that those who have taken Vaccination, will take Small-pox.

How about the Germ Theory; and disinfection theory—the greatest fraud in the category—on which the people have been plundered out of thousands of dollars in every Community.

To show what fools the Americans are, in submitting to these frauds, we now quote from Dr. Joseph Hamernik, the great learned Doctor of Prague, translated from the German, in 1882, on page 20, he says:—

"Now, Disinfection stands in no relation, whatever, to disease; it has been invented by persons whose intention lies outside of the line of benefiting or enlightening Mankind. Disinfection does nothing in the way of preventing disease or rendering it milder. The most that can be said of it is that it makes a change in prevalent smells."

Elegant entertainment this for a tax-robbed people!

The "New Nation" thieves must have a "corner" on "prevalent smells."

All the Epidemics in man and beast are created in living bodies, and in no other way. Vaccine matter is a negative, creative Principle, that "takes" from "outward, inward,"

which keeps the affinity bodies susceptible, for the Epidemic's positive creations, "inward, outward."

The entire institution of Vaccination, is murder, and nothing but murder. It creates drunkenness, insanity, suicide, debauchery, and all the crimes of which the dominant Races have been made heirs—and unless the American people see to it before another year, it will give us Lord Macaulay's prediction:—

"Going under from Barbarians within, like Rome went under from Barbarians without."

Epidemic Anarchists.

"Polarity," is the Alpha and Omega, the Lord over the Triune Creation—burning, freezing, and temperate zones.

All Organic Life has its time of decay according to its Polarity Creation, which is indigenous to the bounds of earth.

Human cellular creations, amalgamated, in violation of Nature's great demarcations—black and white—is disease and death to the offspring.

The amalgamation of Indians with the White Races, creates Measles and Scarlatina in their offspring at puberty—and here we have the first development of Small-pox.

From this villainous cross, the male hybrid thereof can create the Small-pox in the Measles and Scarlatina bodies—this is the original creation of this loathsome disease, which has only one other way of an Epidemic creation, and that is by Vaccination.

The people can see at once that Vaccine matter is not only a "Virus or Poison," but is a living, creative Principle, extending unto the fourth generation, and creating fevers by ingestion in the affinity bodies under that death-shroud—"Malaria." Without this living creation of Small-pox, there never would have been a vapor-flooding infection on earth, that could pass from one living person unto another, by ingestion.

We can get "Virus and Poison" from dead bodies, and it will "take" on every living body Vaccinated, and will take them off of the earth.

We shall now unearth the greatest ungodly scoundrelism ever conceived by man, and which is about to be used for the destruction of Human and Animal Life in the United States.

D. G. Brinton, M. D., in *Medical Science*, Jan. 1881, on page 159, says:

"Prof. Pasteur is of the opinion that his recent experiments on the production and prevention of 'Chicken Cholera,' a new light upon the question of community of origin of Variola (Small-pox) and Vaccination, and proves the Jennerian doctrine of Vaccination to be entirely at fault."

This was M. Pasteur's own statement of his discovery. And now the "Medical Faculty" have made a Hydrophobia Vaccinator of him, in order to save the great Jenner fraud of Vaccination. M. Pasteur, however, had not very far to go, when he went to the dogs—which the following Medical evidence will prove.

The *Pacific Medical and Surgical Journal*, for January 1881, says:—

"An extraordinary scene occurred in France at the 'Académie de Médecine' between M. Pasteur and Jules Guérin in reference to the discovery by the former, of the Vaccine of Cholera in Fowls. M. Guérin de-

manded of M. Pasteur, what was his secret remedy, and the other replying vaguely, he was told by his adversary that he was not accustomed to Medical Language, and hence the reason of his being unable to express himself properly.

"Another member, M. Boland addressed M. Pasteur in the following terms: 'You ought to think yourself honored to be able to obtain a hearing in an Assembly of Medical men, but believe me, 'remain in your laboratory' that you have never quitted (this was sarcasm, for M. Pasteur is not a Medical man legally), you can see many interesting things thro' your microscope, but that is no earthly use to us.'

"M. Guérin called M. Pasteur a liar, and would have assaulted him but for being prevented."

M. Pasteur had discovered the damnable crime of the great Jenner fraud of Vaccination, and the "ethical" did not dare to let him "remain in his laboratory" until they had made a Vaccination murderer of him, which these facts prove beyond a doubt.

And in order to save the United States from this dog and man murderer, we shall make known the origin of Hydrophobia.

Poodle dogs are bodies of sterile culture, (hybrids) and in fact all mongrel dogs will run to sterile culture; mongrel dogs are the affinity bodies that take and create Hydrophobia, just the same as affinity bodies take Vaccination and Small-pox.

M. Pasteur says, Hydrophobia never comes spontaneously, but always thro' a "bite."

The great question, now, is, where does this Hydrophobia get the creative "bite" from?

From the Hybrids.

For instance: The Female Poodle dog has the sterile culture, and from such, there is disintegration; in her periods she will hunt for a dark corner, and her eyes will become blood-shot.

We remember hearing children say—"come away from little Fanny, she ain't well to-day."

During such periods of this "elegant Poodle," the full-grown Rattlesnake is a preferable pet.

Now, at such times, if the sterile Poodle gets out into the street, and should give a mongrel dog this "inevitable bite," thus would pass the original Hydrophobia.

And as the great "Faculty," and the great "M. Pasteur" Vaccinate this sterile creation into human bodies, they, too, will take Hydrophobia from this original "bite," the same as mongrel dogs—because they are made affinities.

It is but a very few years ago that an Actress, on returning home to her pet Poodle, and seizing her excitedly, exclaimed: "Oh, you dear little creature"—when this "elegant sterile culture" snapped her nose, in return for a kiss; and the dark curtain of death descended on one of the most horrible cases of Hydrophobia ever known in the United States.

These facts in regard to this "elegant culture," are here presented to our Countrymen, and we challenge the "Epidemic Anarchists," and the "Press," who are ever ready to "seal the accuser's lips," to dare to refute them publicly. OLD POLARITY.

and DR. NORMAN MAC LEOD, Chicago, Ill.

What Are We In The Future?

Editor of The Watchman:—

As the *Freedom of Opinion* is one of the great features of your excellent Journal; and as you call the reader's attention to the subject discussed by Prof. J. S. Loveland, in THE WATCHMAN for September, soliciting opinions, I wish to set a few thoughts afloat on the Subject.

Prof. Loveland has touched upon a very important question. It is one that particularly interests each one of us.

To know really what we are, and what we are to be in the Future, is the Corner-stone of our Philosophy.

It has been but recently vouchsafed to man to know these Truths. They have been held in mystery.

Altho' Religious Priests have professed to know and teach them, they, of all Humanity, are the most ignorant of them, and the least willing to learn them.

A ray of light, however, has, now and then, come to some lonely traveler on life's road, throwing a glimmer into the Future.

And now the Spiritual Phenomena bursts upon the world like the rays of a noontide Sun, which throws an unmistakable light into the land of the hereafter.

The denizens of that land have adopted the role of teachers; and using our media for instruments in a multitude of ways, are teaching us what we are; how they live over there; and what the spirit world, itself, is.

I learn that it is a counterpart of this—and a counterpart in a broader sense than being a duplicate—it has those conditions adapted to fill and round out those places in our being which this life fails to furnish. And is not that only wherein it essentially differs from this?

I claim that it is. I could give many reasons for this view, both from what spirits tell us, and from the deductions of Reason, based upon the Laws of Mind and Matter.

Investigating the Phenomena of Spiritualism, we have learned the fact, that the substance we see, and handle, and call Matter, is not the only substance that can be seen, and handled, and called Matter, by Intelligence. Yea, that this that we are dealing with here is only the external shell, the real substance being the within, to us, invisible spirit—which, however, where it is the substance abounding, as in the spirit world, it is as solid to the denizens of that world, as the substance of this world is to us. No well-informed Spiritualist will deny this.

Now, as beings of Eternity, we have Soul, the inmost, the Ego, to which belong the Intelligence, and all the Attributes and Faculties of Mind; we have Spirit, the element of Soul, and its immediate covering or body, which is graded to Matter in spirit life; and we have the external physical body which is graded to Matter in this life.

Prof. Loveland says:—

"Death is a wondrous change." "Mentality will, of course, remain, in essence, unchanged, but its instrument—its environment, will be metamorphosed completely."

I inquire—what does death do?

The answer is, it takes the external body. That is all it can possibly do.

THE WATCHMAN.

It does not touch the spirit body—it cannot touch the Soul. The spirit body is intact, retaining all the mental organs, and bodily functions necessary to the conditions of life there.

Prof. Loveland admits that the mentality remains unchanged, but thinks that its instrument is completely metamorphosed.

The instrument that it occupies there, it also had and used here, as a connecting link between Soul and body.

Why should not that instrument have possessed while here, and still retain and exercise there, the five senses—otherwise, it cannot be an organized being.

In order to be beings as we are, living on a world like this, associating with each other, and having bodies that grow and must be sustained, and which must connect themselves with the world they inhabit and everything upon it, spirits must have senses. Therefore, death cannot effect that wholesale change in the environment that Prof. Loveland predicts.

He says:—

"To suppose them [spirits] enslaved to the appetite for whisky and tobacco, is to affirm that we carry with us the diseased physical conditions of earthly being."

As the spirit body has the organs of sense, and as the condition in which a person is when he or she leaves this life: so he or she must enter the other life, both as to the mental and moral status and habits of life. Those addicted to the use of intoxicating drinks, and to using the filthy weed, will carry the appetites with them. And for their indulgence, not having the raw article, they visit the haunts where the glass is tipped, and tobacco and opium are smoked that they may imbibed the fumes thereof. These facts have been demonstrated to many.

These appetites must be overcome by effort, there, the same as here.

Then, drinker and smoker, beware!

Conceding the first part of the above quotation, however, is not affirming that we carry with us our diseased physical conditions.

We do not carry the physical body with us, consequently, do not carry its diseased conditions.

The appetite belongs naturally to Organic Life, and the other life being an Organic one, would retain that function; and it would be exercised to an extent adapted to the conditions of that life.

The sense of feeling must be as active in the spirit body as in the earthly body, indeed, more so, even to sense the fragrance of the flowers, and the music of the Spheres.

"As well as the gentle Zephyr breeze
That moves the foliage of the trees."

But it would not sense cold and heat, as our bodies do, for it would be superior to them—nor would it sense pain, not being dissoluble.

As to evil spirits, there is no absolute evil; and no evil spirits that are permanently so, from choice.

There are those on a low, undeveloped plain, bound by conditions of environment. But they are possessed of the same redeeming qualities that shine so brilliantly in others; and they will, in time, come out from, and rise above the low conditions.

It is very evident that the surroundings of spirits are made by themselves—conditions without, con-

forming to conditions within; the degree of grossness of the environment determines the grade of Society they occupy; and the degree of unfoldment of the faculties of the Soul, determines the state of happiness—their aims, pursuits, and activities for good.

The other life is not a dream-land, overseen by fairies, where the inhabitants are so immaterial as to possess nothing for recognition, but ideas.

As the physical form constitutes the personality of the human being, so the spirit form constitutes the personality of the spiritual being, and the Soul is the Individuality—the real self. Thus, that life perpetuates the personality, as well as the Individuality.

We would recognize our friends there, much easier than we do here, because we should see nearer to the real self. Indeed, we are told by spirits, that thought, itself, is seen in spirit life—that a thought need not be expressed in language, as here, to be known to one standing by.

That must be a fine substance for a brain, that does not cover a thought from the spirit eye; yet it holds in indissoluble outlines, the likeness of these earth forms after they have gone to dust.

And more than this—it holds the Royal Knight of Being—the only self-conscious consciousness, whose individual characteristics, even the "wondrous change of death" does not change.

Death is but the passageway for the Infinite Soul, as it passes from the rudimentary school-house of finite expression, to the higher mansions of Infinitude, where it further unfolds and approaches nearer the Life, Wisdom, and Love of the Infinite Father—the selfhood always the same.

Thus, what we are, to-day, as social, moral, intellectual, and progressive beings, so we shall be in the Future.

H. A. BRADBURY.

Lynn, Mass.

Written for The Watchman.

Is Mere Belief, A Virtue?

Mrs. N—, M. D., a Correspondent, says:—

"Did you ever for a single moment think, that, if there is, after all, a God, Judgment, Heaven, Hell, Eternity, Eternal Life to those born of God; and Eternal Death to the wicked; and if, after all, this be true—where will you stand in the great Judgment-day? Shall God say to you, 'Well-done, come, ye blessed,' or, 'Depart, ye cursed?' Which shall it be?"

Did you ever for a single moment think, that, if, after all, the Pope was infallible, and the Catholic Religion, the only true Religion, what your fate would be for NOT so believing?

Did you ever for a single moment think, that, if, after all, Mohammed might be the true Prophet of the true God, what your fate might be for rejecting him as such?

Did you ever for a single moment think, that, if, after all, Mormonism might be the true Religion, what would be your fate for rejecting that belief, and not becoming "wife number one, two," or ten?

Why not accept all Religions, and swallow them all, and conform to every creed and dogma, for fear there may be a possibility of their being

true and right, and you might be LOST, if you do not?

What absurdity it all is!

What possible difference could it make to a God—if there is one—whether we loved and praised him, or believed he lived, or not?

Suppose 10,000,000,000 people should gather around thee, just now, and begin calling thee, "Most Holy," "Almighty," "Everlasting Queen," "Deliverer," "Savior," "Redeemer," and all the sweet, praiseful names they could think of, would not the great din, the monotonous platitude of it all, tire and weary thee, in half an hour, to say nothing of its continuing for years, Centuries, and Cycles of Ages?

Now, if there was just such a being as you call God, he could never feel comfortable under such continuous adulations, praise, flattery, and sycophancy.

He would greatly prefer that his children should be happy, industrious, useful, and intelligent.

If thee had six children, and five of them spent the majority of their time praising and adoring thee, while the remaining one tried to do good work, and make thy home, and all of you good and happy, would thee not feel greater love for this one, even tho' he never once called thee "holy"?

A person who does good work, lives a good, useful example, and sows good seed for future generations. Such an one will be happier here, and better prepared for any future life, than one who is always resting on belief, and trying to inculcate dogmas and creeds, instead of virtues and good feelings.

Let any sensible Jury decide, and they will give a verdict for works, instead of beliefs.

I have had my full share of happiness, health, and this world's treasures, for over 50 years, and if my life be prolonged 50, 100, or 10,000 years more, I feel sure the happiness will be increased, and the comforts multiplied. Because each year here has been an improvement on the last, for the reason that it has developed a greater capacity for enjoyment—and the inference is, that, were there a Future, we should be perpetually adding new and newer powers and appreciativeness to our present stock.

So, in any case, I am content, assured, and happy.

The Present is mine—the Future is, in all probability, a blank. Eternal sleep is no dread. Hence, to live, to learn, to love, to work, and to enjoy, is our manifest road to the highest and best of all that life has in store for us now and eternally.

ELMINA DRAKE SLENER.

Snowville, Pulaski Co., Va.

How It Ought To End.

"Madam," said a husband to his young wife, in a little altercation, which will spring up in the best of families, "when a man and his wife have quarrelled, and each considers the other at fault, which of the two ought to be the first to advance toward a reconciliation?"

"The best hearted and wisest of the two," said the wife, putting up her rosy mouth for a kiss, which was given with an unction. She had conquered.

Subscribe for THE WATCHMAN.

Written for The Watchman.

Hells.

Is there a hell hereafter? Is a question often asked on earth.

There are plenty of hells here, and as there are all of the conditions of earth life, represented in spirit life, so, then, of course, there must be plenty of hells over there.

But, the hells of earth are what I wish to write about, now.

Is there, can there be a worse hell anywhere, than the hell of the drunkard that he makes for himself while here on earth, and which he will carry with him over there?

No; Remorse, keen, biting remorse will know his very Soul, and hell, a living hell is within him.

Can there be a worse hell, than a home where love is not, and where hatred rules the hour; where jealousy, the "green-eyed monster," rules the mind; and love, like a frightened angel, flies at his (the drunkard's) approach; and where each picture and each memento reminds him that his house is a hell, and his home a desolation, removed far, Oh! so very far from his idea of a heaven; where the spirit of strife, and endless warfare hold high carnival, and demons incarnate control the inmates? No.

Man can drink deeper of the deepest, darkest depths of the lowest utter damnation, and fill his Soul with the bitter dregs of horrors, piled on accumulated horrors, from within the four walls of such a home, than he could from the glowing, red-hot, sulphurous hell of the most devoted Christian's imagination.

"Home is where the heart is," and, "Hell is often where the home is," and who can blame the poor mortal, that tired, worn, and weary, with a hell of a home on earth, rushes, he knows not where, to a hell over there.

And who can blame a blessed mortal who has a home that is a heaven on earth, if he wishes to live on earth forever. Who can blame a mortal, if his home is the abode of love, and love rules the house and the home, if he thinks that earth is a good enough heaven for him.

Blessed, thrice blessed is the household where spirit presence and spirit communion make a haven of rest for its inmates, and a heaven of a home for its inhabitants. J. W. DENNIS.

Worse Than Dynamite.

"These dynamite explosions over in England," said the sleeping-car conductor, "remind me of an old woman and her jug of yeast. She got on at a small station out beyond Stubenville, carrying a gallon jug in her hand, which she told me contained a fine quality of home-made yeast. It was well corked and tied, and the old lady carried it to her berth with her, taking as much care of it as if it had been a baby. An hour or so later, when everybody was asleep, there was the most tremendous explosion ever heard in the sleeping-car, and all the neighbors of the woman had a shower bath of the frothy stuff from the shattered jug. It was dark, and they thought they were covered with their own blood. Such screaming you never heard, and the old woman herself was the most frightened of the lot. The shaking of the car had made the yeast livelier than dynamite, and an extra heavy lurch set it off. The bed-clothes of four section had to be changed."—*Ec.*

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9.20, and 11.30 p. m. Sunday at 8.30 a. m., 1.05 : 6.20, and 9.45 p. m.

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8.19 : 9.23 and 10.28 a. m. 1.20 : 2.20 :
4.24 : 7.08 and 10.05 p. m. Sunday at
9.35 a. m. 2.05, and 6.15 p. m.

Our Columns are open to all for a free and liberal discussion on all matters of Reform. Avoid personalities.

All Contributors to THE WATCHMAN are individually responsible for Articles appearing over their Signature.—Ed.

All letters of inquiry addressed to the Editress of THE WATCHMAN, must be accompanied with return stamps, to ensure reply.

A Friendly Criticism.

Esteemed readers—Considering the liberty the Editress gives to contributors, in the matter of selecting questions for discussion, we have good reason to believe that she is an honest, conscientious DEMOCRAT, one who, like Jefferson, believes that "Error of opinion may be tolerated, when REASON is left free to combat it."

THE WATCHMAN, published in September, contains a curious and rather lengthy contribution from the pen of Prof. J. S. Loveland. It is under the headline—"Haven't we made a mistake?"

I would answer—yes, certainly, every one of us have, and not only one, but a great many of them, as we may plainly perceive, by looking back thro' the records of our own memories, and the tracks our own feet have imprinted upon the path of life over which we have thus far traveled. Indeed, there seems to be no way for the human mind to pass out from the mists of ignorance into the light of knowledge, than that which leads over the pathway of individual experience.

We are none of us, as yet, more than mere children, in various stages of childhood's experience. We may be useful to each other, if we have the Wisdom, the patience, and the kindness to know how.

I am of the opinion, that, in attempting to reply to his own question, Brother Loveland has made some very serious new mistakes.

I say new, because, like myself, he has been making them for many years.

Please read, carefully, the quotation, now, take from the first column of his newly offered teachings:—

"We have been educated in the doctrine that evil pertains to the spirit nature; and, that man enters spirit life in the same condition he was while in the body."

"These are both dogmas of the old Church, and both of them are false; or else we have made a gross mistake in reference to the constitution of spirit."

"Certain it is, that we do not, cannot enter the second stage of being just as we are in the body."

The foregoing quotation contains, at least, some of Brother Loveland's most recent theories, or speculative opinions, for he is, evidently, not firmly established in the belief of their being true, because he squarely contradicts his own assertion, about evil not pertaining to the spirit, before he is thro' talking upon the subject. I will endeavor to prove this by taking his own words as testimony, by-and-by.

But, let us turn our attention, for a little time, to his declaration that the doctrine that evil pertains to the spirit nature, is false.

This same mistake was made by some of the most zealous Universalist Ministers since my remembrance. I have listened to them by the hour, when they were arguing that all evil propensities, and all evil conduct belonged to the earthly condition, and would leave the immortal spirit standing pure, and entirely redeemed from all the effects of sin, the very moment death had freed the spirit from the animal body with which it had been connected during life on earth.

I am glad to be able to give Universalists the credit of accepting more rational views, and leaving such mistaken and sinner pleasing ideas entirely out of their sermons for several years in the Past.

But, now, the same old mistaken opinion having, recently, been offered to us by a learned and, upon many other subjects, able writer, it becomes the manifest duty of those who love the truth more than they love error, to take a little time, in an effort to point out the difference between truth and error.

Perhaps most of us, if not all, would agree, that TRUTH and JUSTICE always go hand in hand, always in unity and harmony, and never in conflict with, or in opposition to each other; and that they are always in favor of the welfare, safety, and happiness of the Human Race.

To my mind it is clear, that we may form a fairly correct opinion upon any new theory or doctrine, by looking it carefully over, and judging, thro' the aid of our Reasoning faculties, what the effect would be, whether peace, happiness, and the general safety of Society; or, threatening disturbance and danger.

To do this, in forming a correct judgment upon some questions, it would be necessary to make a rational esti-

mate of what the effect of the new theory would be upon the minds, and the conduct of those we know are "the dangerous dangers in Society."

Now, as one who is neither a "Prof.," nor a "Rev.," nor an "Hon.," nor a "Dr.," nor any other title of distinction above my equals, I am free to confess that I cannot conceive of any teaching more dangerous to the general safety and welfare of the Human Race, than might be expected, by the formation of a new Society raising funds to sustain Missionaries, Preachers, or Teachers; and securing the services of Prof. Loveland, and as many other able and eloquent speakers as our stock of funds would justify, and send them out as Missionaries, with instructions, that they were to teach all thieves and robbers, all liars, deceivers, drunkards, gamblers, and murderers that their evil conduct, during life on earth, was not going to effect the purity, or the happiness of their spirits, at all; and that they might rely upon DEATH as a SAVIOR, a REDEEMER from the effects of all their past sins.

I hardly think that our learned Professor, upon, "sober second thought," would be willing to subscribe to a fund for spreading more widely his own new theory.

Now, in regard to the matter of evil conduct while in our earthly bodies, affecting our spirits, and the other kindred subject, that of our entering the spirit life in the same condition we were in before leaving: he says:—

"These are both dogmas of the old Church, and both of them are false."

No matter if they are called dogmas of the old Church, they may be true, nevertheless, and I believe we have an ample supply of reliable testimony to prove them both to be true. "The old Church" has not been entirely destitute of truth upon many subjects. We not only have the doctrines of "the old Church" with us, but we have the strong and clear testimony of "the New Church," (Swedenborgian), to prove our good Brother entirely mistaken in what he has said in the extract quoted.

Emanuel Swedenborg was a learned man, and had the undisputed reputation for being truthful among those personally acquainted with him. He tells us, in his writings, that "The spirit is the man," (or the woman), and the external body is only a material covering, and servant of the spirit.

Many others who have been favored to "walk and talk" with the inhabitants of the spiritual world, testify to the same beautiful truths, and deeply instructive facts. Among the number, was one of the early Ministers of the Society of Friends or Quakers—his name was Thomas Say. He left his external body, and was visiting in the spirit world for three days. Most of his friends supposed him dead, and were making preparations for burying the body.

He returned and took his earthly body upon himself, again, and had many very remarkable things to relate about what he had seen, and what he had learned during the time.

He had stood by, and had witnessed the change we call death, as it took place with four persons, all within the limits of his own acquaintance. He said that every dishonest or sinful act was plainly and conspicuously marked as a dark spot or stain upon the spirit, and could not be concealed from the observation of others, (as persons in this life hide their evil motives, sometimes, from each other).

Our Brother, in his theorizing upon the subject of "entering spirit life," twice, within the space of eight lines, declares it impossible to do so in the "same condition he was while in the body."

He speaks as tho' he supposed it would require quite a journey to pass away from our external bodies, and enter upon life in "the second stage of being," apparently, not knowing that we have entered the spiritual world already, and are living there just precisely as we are "in the body."

The natural and spiritual worlds being both so blended and intermingled together, that there is no distance at all intervening between them, neither is there a moment of spare time in which our condition could be changed, during the time of leaving the external, and entering the spiritual region of life. We need not expect any more change to be produced in our opinions, dispositions, or general condition of mind, by the transition, than might be expected to occur by stepping thro' a door into an adjoining room under the same roof. This new room might be a school-room, containing better facilities for learning, than the one we had just passed out of, yet we should not find our knowledge in any degree increased, until we had applied our own minds to the subject of acquiring knowledge.

Brother Loveland says:—

THE WATCHMAN.

"Death is a wondrous change."

It is so, in some instances, doubtless, especially, in the experience of those who had been suffering the torture of very severe pain in the physical body. To be free from bodily suffering, is a change very acceptable to all who have been afflicted with bodily sickness, and excruciating pain.

Yet, dear Brother, the case must be very different with those who are in distress from mental suffering arising from the fact that the evil deeds they had committed while in the body, are now found to be pertaining to the spirit, closely adhering thro' the quickened, more sensitive, and acute memory.

I have no unity, whatever, with such a deceptive and dangerous teaching as that, which promises to murderers, and all cruel and dishonest men, that death will purify their spirits, and take away all unpleasant things from their memories.

It is not the body, it is the spiritual and mental part of us that suffers remorse for the wrong things done to others. It is not possible to get away from a guilty Conscience, by throwing off our physical bodies, any more than it is, here, in this life, to get away from mental suffering, thro' the remembrance of evil actions, by throwing off the heavy overcoat that were wearing at the time of doing the evil deed.

I said something about our Brother's mind appearing rather unsettled in regard to the subject of evil not pertaining to the spirit nature, and promised to prove the same by his own statements made in the latter part of his Article—the following admissions which he makes, seem, to me, to justify the conclusion. He says:—

"Ignorance is the prolific cause of evil, and spirits are not all-wise."

"Again, spirits do not, cannot change their opinions—beliefs, of a sudden, any more than we can here."

"I see no reason why they should not seek to propagate their opinions by all means in their power."

Neither do I see any reason why they should not, until they had been favored by an opportunity to learn better.

But, is this not an admission that spirits do enter the spirit world in the same condition they were while in the body?

When I read the Article I have been criticizing, it brought forcibly into my mind and memory, what occurred in a Spiritualistic Convention that I attended some years ago, in the City of Anderson, Ind.

There were many prominent speakers there. Some of those of the "male persuasion" manifesting, in the Addresses they delivered, a determination to gain the point by the eloquence of active combativeness and lawyer-like ingenuity in the arrangement of words into sentences.

During the discussion, Lois Waisbrooker obtained the floor, and said:—

"I am living in St. Louis. There are a great many people who call themselves Spiritualists, living there. I have become pretty well acquainted with most of them, and I have found them to be generally determined to be either head, or nothing. And I have noticed, it generally turns out nothing."

She said no more, but took her seat. But it was evident the timely reproof had a beneficial effect upon those for whom it was intended to apply.

I have listened to brother Loveland's lectures, in other days, when he was an earnest advocate and defender of Religion, and would talk by the hour, to persuade us that we had better not speak of the Spiritual Cause, as "Spiritualism," but should call it "the New Religion."

Now, in the Article under consideration, he says:—

"All Religion is Insanity, for it subjugates the Reason."

Let us all endeavor to live and learn, cultivating the spirit of kindness and patience.

Fosters, Ohio.

VALENTINE NICHOLSON.

Dear Editress—I can see that Spiritualism is gaining ground in every way, and my Soul rejoices. We are unable to have public meetings here, but our Cause is progressing. We cannot keep still, for the spirit world is not idle, and they are continually calling new mediums into the service, but they will not suffer as in the past—they will be better understood. Sept. 19th, Hon. Warren Chase met the liberal friends at our house, and answered questions of vital importance pertaining to our Spiritual Philosophy. All were drawn more closely in sympathy with him, by a tie of love and respect for the good words he offered, and his noble deed of kindness. May the spirit world repay him. He is growing old. He is an honest and sincere lover of his work and the truth, also a noble Reformer.

Leominster, Mass.

MRS. FANNIE C. WILDER.

Ellington, N. Y.

Contributed to The Watchman.

The Truth And The Way.

Cheer, cheer, the Dawn is now breaking,
Soon will the bright Sun illumine the sky,
And the mists that now darken your vision
Will vanish and leave a bright, glorious day.

Be up and doing, ye friends of Progression,
Why will ye slumber and idle the time away—
Go ye out to the highways and hedges,
And seek the lost ones that are straying away.

Bring them all into the fold of the shepherd,
Guide them and teach them in the right way;
Bind up the wounded, cheer the afflicted,
Show them the light, the truth, and the way.

When Christ was on earth he set the example:
None were too lowly for him to assist on the way.
All are Sisters and Brothers—Souls Immortal—
Go thou and help them—teach them the way.

Is it beneath you to assist the blest spirits
In their glorious mission on earth, I say?
They are trying to teach you love and submission,
And to help one another in the right way.

Oh! then be faithful, work out your mission;
Angels and spirits will guide you aright:
All here must labor for the good of Progression,
And lead Souls from darkness into the light.

What work more glorious than teaching salvation,
Leading Souls from darkness to the path of life,
Showing them the lov'd ones who've pass'd on before,
And striving to teach them to live a pure life.

Oh! then be faithful, work out your mission,
Seek not for glory, or riches, or fame;
The good will direct you, blest spirits work with you,
And glory and happiness then you will gain.

Joys everlasting and glory immortal,
Robes that are fadeless, a home with the blest;
The reward for the true and the faithful
Who labor for Progression and Truth, is rest.

Teaching the thoughtless the true way to heaven,
Cheering the faint ones you find by the way;
Ever point upward, that is your mission—
Teaching the truth, the light, and the way.

Colorado Springs, Colo.

MRS. J. SMITH.

Written for The Watchman.

The Mourner's Dreams.

How oft the Mornings lucid beams
Come dancing o'er fond memory's tide
Dissolving all the happy dreams
Whose silvery mists our grievings hide;
The softest bird-songs twitter on,
And fairest Summer blossoms bloom,
And light proves every day's bright crown—
Oh, why awake the mourner's gloom?

The pearly veil so richly wrought
And hung before our sleeping eyes
Holds sense and Soul o'er time forgot,
In mercy's sweet consoling guise—
And thus within its silken folds
The slowly beating heart is free
To catch from heaven's mysterious scrolls
A taste of angel sympathy.

And as we range the dreamland wilds
In spirit freedom from all care,
Death walks not there with dread despoils
But life's true greetings meet us there.
And as our spirits palm to palm
Clasped in the truest love-embrace
In-breathe the wished immortal calm,
'Tis joy no doubting can efface.

Thus met in life's blest cheer-built dome
We drink delight from hills divine,
And know this earth is not our home,
Nor can there ought knit-Souls untwine—
Be still, be still, sad Soul, be still—
Flow back forever falling tears,
Refreshed, we bide God's holy will
Till Morning breaks in higher Spheres.

TRYPHENA C. PARDEE.

Written for The Watchman.

Facts Are Stronger Than Arguments.

I have just read, in the last Issue of THE WATCHMAN, Prof. Loveland's strong arguments, to prove that there are no "evil spirits": and that evil proclivities cease with physical life.

The following facts, from many similar ones, which I have witnessed, appear to show his mistake.

Mrs. J. A. S., of Washington, D. C., was a good medium, but an eccentric woman. She has two husbands in spirit life, and left two others to survive her, one of whom was an earnest advocate of National Justice for the oppressed of all classes. And while the medium avowed a kindred feeling, with a desire to co-operate with him, she would, at times, become obsessed by malignant spirits, of both Indians and Whites, who preferred revenge instead of peace. She would take advantage when her third husband was out of hearing, to tell the most scandalous lies to his prejudice. She would also write letters to his friends, representing him as a most unworthy man. And when she was called to account for her conduct, she would deny the most positive proofs of her wrong.

I knew another good medium who was naturally adverse to the very smell of tobacco. Yet, when entranced by one who had been deprived of its use, she would fill her mouth with a large plug, without knowing what she had done, until some one told her.

Another, a clairaudient medium was asked by the spirit of a famished soldier, if she would eat a few extra meals for him. He said that a sense of hunger was his greatest torment. She ate a number double meals in succession, without personal detriment, until the spirit said: "I am satisfied."

Now, this expressed malice; and the desire for tobacco; and for food, were by the spirits out of the form. Tallant, Ore. JOHN BEESON.

Our Columns are open to all for honest Criticism of any Article appearing in the Columns of THE WATCHMAN.

If any of our readers wish to criticize the remarks of "Old Polarity," on the second page, we shall be pleased to have them do so.

Personally, we are forced to differ with the writer of that Article in many respects, and, especially, wherein he says, that:—

"All the Epidemics in man and beast are created in living bodies, and in no other way."

And, also, wherein he states, that:—

"Disinfection does nothing in the way of preventing disease or rendering it milder."

We have every reason to feel assured that most of our contagious diseases are of Atmospheric origin, (See "The Plague of 1871," in THE WATCHMAN of April 1885); for, it has become an established fact, that impure drainage and the sudden changes in temperature cause very many of our contagious diseases.

Our readers are given an opportunity to contest the facts with this writer.—EDITRESS.

THE WATCHMAN.

CORRESPONDENCE TO THE WATCHMAN.

By Mrs. MINERVA MERRICK, Quincy, Ill.

Formerly Publisher of

A FOUNTAIN OF LIGHT.

The publication of "A Fountain of Light," as a Periodical, is discontinued. Bound copies of Volume 1, containing 832 pages, can be obtained of Mrs. Minerva Merrick, Quincy, Ill., at 50 cents each. Postage 16 cents.

The Signs of the Times.

The Signs of the Times are propitious—the silver light of Love to Humanity is flooding earth with its soft and mellow beams, clearing away the mists from the vallies of ignorance and Superstition—that gulf which separates the heaven of happiness from the misery of shæol (hell).

A Period in Time has arrived, that corresponds with the Period mentioned in 1 Cor. X—the end of an Age, when old ideas will pass away, and a more advanced intelligence will prevail—let those who think they stand, take heed lest they fall.

The spirit of this Age is the same, as there is but one that fills the Universe, and it speaks from the same exalted Sphere that Jesus did, and declares that the sword which Jesus brought shall prevail.

The sick shall be healed, the insane shall be restored to themselves, even as the Prodigal Son came to himself—became sane.

He was dead, that is, he had left his body or been driven out by a stronger spirit than himself, or, possibly, seven devils had obsessed him, and his organism became so worthless—nothing but husks to devour—the devils left him for a more fertile field. His father met him with open arms, kissed him, and prepared a feast for him.

How is that lesson practiced, to-day?

The undeveloped, deranged children of the Father of the Heavens and the Earth, if they transgress even the man-made laws, vengeance is meted out to them seven-fold, instead of making a feast.

By healing the paralyzed hand of a man, on the Sabbath day, Jesus taught this lesson, saying that if an animal should fall into a pit on the Sabbath day, the neighbors would get a rope and help to draw it out.

Of how much more value is man than an animal!

But, now, if a man falls by the wayside, or in the gutter, the Police drive him to the Station, if he refuses to enter, they strike him on the head with a club—a lady friend saw it done.

It seems cruel treatment to punish a man because the enemies of his own household, that he could not govern, have dug a pit, and he fell in.

Two or three years ago, two men strove together on a railroad car, and one killed the other—both were drunk—the living one was tried before a Court of Justice (?) and condemned to work seven years in a Penitentiary (for the benefit of a Contractor). He left a wife and six children, one a cripple, without a supporter or friend. How is that woman to get bread for those children?

Man cannot feel the wretchedness that woman does when she stands alone in this wide world, with such a burden on her shoulders—her Soul is sad and overburdened with grief.

Her children must be supported by Charity—taken from her and sent to

the Home for pauper's children, or, homes found for them in distant places, all will be scattered, and the mother not know where they are.

Recently, a poor, unfortunate woman, who had two girls, was persuaded to place them in a Home, and after some time she felt such a desire to see them, that she went to the place, and they were not there—the disappointment was more than she could bear, and she committed suicide.

Not long since, a woman called on us, and seemed to be almost insane, she had one daughter who died leaving an infant, and the woman being poor, the Minister-at-large took the child away from her and put it in the Home. Some time after her visit to us, she attempted suicide, but failed.

MRS. MINERVA MERRICK.

RELIGION.

Religion is a recognition of God as an object of worship, love, and obedience.

Theology is the Science of God and his relation to his creatures, as founded of Faith and Belief.

Has Faith, or Belief a foundation or fundamental principle in it?

A person may believe a lie that has had no demonstration to the senses of man, and build Faith on that sandy foundation, but when the truth and light of knowledge beams into his or her mind, he or she finds it only a myth.

The Evangelical people say that they believe something—is it the words and deeds that Jesus taught and did; or, have they formed the conception of a supernatural character, and placed great faith and belief in it?

They are shocked when we say that they represent the goats that stood on the left-hand side of love and mercy.

That lesson is as applicable in this Age, as it was then, and will always be so.

Knowledge is clear and certain perception of truth and duty.

All knowledge is revealed by inspiring thoughts thro' mental action—the touching of the aura surrounding the brains of Humanity.

Man, being a microcosm, has an atmosphere surrounding him, which corresponds with the atmosphere of earth; and thoughts are produced by the Positive and Negative forces meeting, as the Electric rays from the Solar orb meet the atmosphere of earth and produce light.

This is a selection from *The Scientific Arena*.

"The Liberty-of-Reason." "Arguments, so much dreaded by the friends of Faith, are capable of cutting both ways; the location of the cut being determined by the skill with which the weapon is handled."

Said a young man while urging Reason against Faith: "I will not believe in the existence of what has never been seen; we all are creatures of Reason."

"Did thee ever see France?" queried the old Quaker.

"No, but others have, and my Reason allows me to believe their testimony."

"One more question—did thee ever see thy brains?"

"No."

"Did thee ever see any one who has seen them?"

The young man knew what a

Country was, and that the earth was composed of material, and he may have known the location and division of France, and knowledge was the rock he stood upon. Man has a sense of invisible things.

We will ask the Faithist a few questions:—

Did you ever see a man raised from the dead, to live in this Material Sphere again; or, walk on water; or, quell the storm; or, make wine out of water; or, feed 5000 people with a few loaves of bread and two fishes?

Do the Evangelical people believe the words of Jesus, and have faith in his teachings?

He said that they could do greater works than he had done—can they prove these mighty works, by their belief and faith; or show the signs that he said should follow if they believed?

Piety is the veneration of the Supreme Being, and love of his character.

Jesus said to call no man, Father, on earth, as you have a Father in the heavens, and the Bible teaches that it is spirit, which fills all Space, even as the air we breathe, or, as water fills the bed of the Ocean. The Bible also teaches that we shall not worship any thing on earth, or in any other place.

Theological Religion does not express the true sentiments of the pure and undefiled Religion of the Nazarene, which is to visit the widows and orphans and minister unto them, and keep the Commandments: that is, to live righteous lives, and treat the deranged and morally deformed children of the Father, as the model man taught.

What is Christianity—do the people who claim that title, practice the Principles that Jesus taught?

They say that the Time has passed when those works were done, and that they are not applicable to this Age of the Church.

Rev. M. Staples, of New Lebanon, Conn., says that if healing the sick is not done by a supernatural law, all good men should oppose and expose it.

MRS. MINERVA MERRICK.

Punishment.

Is there any good in inflicting physical pain on human beings, or animals?

We desire the Great Spirit to send an influence that will direct the pen to express the truth on this important subject, as it is meted out to the members of Humanity, especially to the helpless little children.

We will try to find what good effect there may be in punishment.

The final desolation of Israel (the Church)—their miserable captivity to creeds, dogmas, etc.—See *Ezek. VII*.

The words of the Prophet are as applicable to this Age of the Church, as they were at the Time of their record.

The rod of tyranny has budded, and pride has blossomed.

"Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the Prophet; but the law shall perish from the Priest and counsel from the ancients."

Punishment is taught in all creeds and doctrines of Heathen and Christian Nations.

Orthodox people believe in the true doctrine of the Scriptures—how did they learn the true doctrine—it needs an interpreter to teach the truth, one

who knows the truth, one born with the gift of Psychometry, one ordained by the spirit world to be a medium, one that the spirit of truth can use to express truths to the minds of Mankind.

Astrology teaches that man's physical organism, and moral nature are affected by the movements of the Planets—especially the ones under which he or she was born; also, by the undeveloped conditions of his or her forefathers, to the third and fourth generation; and, also, by his or her surroundings and education.

With all these burdens and defects laid upon men and women, without their consent, can any reasonable person say that they should be punished physically for what they do?

Besides the above mentioned burdens may be added, ignorance, superstition, and false teachings from lying Prophets—Prophets are liable to be obsessed by evil, undeveloped, or lying spirits, when there are no Apostles at hand to cast them out.

In healing the sick, Jesus said that they could do greater works than he had done—he cast seven devils out of Mary Magdalene, and a legion out of the man who lived in the tombs. And the Priests accused him of casting them out by the power of the Prince of Devils.

What person who pretends to believe, and has faith in the teachings and works accorded to Jesus, will dare to advocate punishment?

Who can prove that punishment has ever benefitted man, or animal?

Is it not proven that kind and gentle treatment will remove evil from the diseased minds of earth?

If we had 40 Institutions in the City of Quincy for the employment and restraint of unfortunate people who cannot govern themselves, supported by the same means as Churches, we should not have mobs destroying property and disgracing themselves and their friends and those who govern the City.

Then the ministering angels would have time to go about doing good—searching for the lost sheep that are often hidden in dens of infamy, on the bluffs of the mighty father of waters.

This course would, in time, make a change in the aspect of the moral view, and the ministers could go about the streets with their retinue of Officers, Elders, and Committees; and with this interesting Vigilance Committee carried out on a liberal and progressive plane of thought, in a few generations, would cast out of men's minds all punishment, cruelty, and oppression—and goodness, love, and mercy would prevail.

Then, the real Christian could say, as Jesus did of those who nailed his hands to the cross, "Father, forgive them, they know not what they do."

MRS. MINERVA MERRICK.

The time is near at hand when every one must think for him or herself. Choose the right, fear no one, and read THE WATCHMAN every month.

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THE WATCHMAN.

Selected.
Destiny.

When the morning light appeareth
O'er the somber brow of night,
And the Moon's pale glimmer veereth
From the roseate tint of light—
We deem that all the starry splendor
That decked the eve and morning, too,
Is lost; and naught do we remember
Save their glory, the night thro'.

But, are those lamps in heaven lighted
By the Watchman at his post?
That they may give light to mortals
Who struggle wearily, and at most,
Can only look above and murmur.
"Are those stars lit up for me?
Or is there vaster modes in being
Than my poor Soul can think or see."

List ye to the angel's story:
"Far above the Sun's best ray
Stars shine on in wondrous glory,
And are not dimm'd by brightest day."
So it is with mortal day-dreams,
Born beneath the ethereal blue,
Where the Sun (our earthly candle),
Obscures the more extended view.

Above—beyond this darkened vision,
The Soul shall rise in spirit free
To view celestial Spheres elisian,
And roam among the Stars that be;
Until its power, thoughts, and pleasure,
Social joys and entity,
Shall be attuned to heaven's measure—
MEASURE OF SOUL DIVINITY.

WALTER HYDE.

Written for The Watchman.

A Simile.

Dark angry clouds o'erspread the smiling
sky
With ebon gloom,
The howling winds in fury hurried by—
Earth seemed a tomb,
A struggle waged between the air & earth—
The storm was King,
But all this conflict fierce gave birth
To a most glorious thing.

An arching rainbow fair & bright as morn,
Beamed overhead—
Terrific night gave place to golden dawn
And strife lay dead,
Its tears so lately shed like diamonds shone
On earth's clean dress,
And mountain, vale, & plain bent to receive
The Sun's thrice warm caress.

My life has been like Nature's cruel storms,
Within the Past,
But God from out its painful discord forms
A bow at last,
And every disappearing inky cloud is
bound
With rosy light,
And now life's blessed sunshine love is
found,

And morning crowns the night,

GENA SMITH FAIRFIELD.

Rockland, Maine.

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PEACE BIRD'S MISSION FUND.

It has been suggested by the Band of Spirits, that we establish a FUND by contribution from different persons who feel to donate what they are able, towards sending THE WATCHMAN free to those who are unable to pay for it. Each donation thereto will be acknowledged by the Editress, by letter, to the party sending it.

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Address HATTIE A. BERRY, Editress, 1090 Central Park Ave., Millard Postal Station, Chicago, Ill.

Written for The Watchman.

Conditions.

I was much interested in reading Mr. Dennis' communication in THE WATCHMAN of September, on Conditions, and the power of Positive forces, etc.

My experience coincides with the testimony of our Brother, I believe; and when he asks if this is not so, I am inclined to answer in the affirmative.

Almost everywhere, and for a long time, we have witnessed the power of mind over mind, in the triumphs of Psychology, and the like demonstrations.

In these later years, we have witnessed, in the circle and seance-room, the power of Positive minds over both the medium and the spirits controlling the medium.

The power of the Positive mind is not confined to earth, but extends to the spirit Spheres—even a Negative mind often brings a spirit friend into a harmonious circle at the mere friendly mention of the spirit's name.

At an early date in Spiritualism, I attended a circle with friends and a good trance medium of our acquaintance. The medium seemed to be controlled by a great effort and in an unusual way—finally, the spirit controlling pointed to a gentleman (a stranger) in the circle, and wished him to withdraw, as he was trying to hinder the control. The gentleman kindly took a back seat, and acknowledged that he had been using his greatest effort to break down the influence of the controlling spirit. Our spirit friend then resumed his efforts to the great satisfaction of the friends, and the gentleman, himself.

A semi-conscious or impressional medium, by being somewhat Positive in his or her feelings, is liable to mistakes, and should be very careful.

Some of our best trance lecturers are sometimes held by their Guides in such a condition of mind, for immediate use, or on some particular occasion, as not to be censurable for giving wrong answers to questions.

Our worthy pioneer lecturer, O. P. Kellogg, in his younger days, was a trance speaker of great power. We both lived at Newton Falls, Ohio, at that time.

Once, when his services were engaged on a funeral occasion, and before entering the house, I met my friend at the door, and asked of him some question pertaining to the funeral, and he answered me direct, and correct, as I then supposed.

The day after the funeral Mr. Kellogg came into my picture rooms and said: "Uncle Uri, the Italian (his spirit control for powerful speaking) says I must come to you and correct a mistake which I made at the funeral: that you asked a question and was answered so-and-so." He then gave me the true answer to my question, which was a reverse to the former one. On other occasions I have had the same experience with friend Kellogg, and I have long ago learned to be careful in my judgment upon mediumship and its varieties.

Positive minds, in the circle and seance, are barriers against the efforts of our spirit friends, especially, when such minds take a very Positive position.

A long time ago, when I began to examine into the merits of our glorious

Philosophy, I endeavored to do so with a "level head," and I have ever taken the position of receiving spiritual demonstrations in an intellectual audience, without interruption, and then pass my judgment, carefully, upon matters which at the time were not understood.

Persons who are in harmony with themselves and with those who congregate with them to wait upon a medium, rarely fail of having a spiritual feast.

I do think that mediums, as a class, are the most truthful and patient mortals this side of the spirit world—verily, they will have their reward.

I sometimes prophesy that a part of my mission in my next life, will be to guide and guard mediums over the rough seas which some of them have to encounter. UNCLE URI, Vineland, N. J.

Contrasts.

Admitting that the Pastor of a Church writes two Sermons every week, he would write 104 Sermons a year, for which, with the delivery of the same, he would receive from \$300 to \$25000 a year.

Compare the above with the following:—

A prominent Spiritualist, between January 1, 1886 and September 9, 1886, (36 weeks), has written 85 lengthy Articles for the Press, all of which have been published—and all this for the Love of the Cause—without money and without price.

Which of the two is more worthy of praise as a human benefactor?

It is clear to be seen that the Spiritualist is the more worthy of the two. And that Christian Ministers, as a class, simply preach for a living, the same as a Mechanic works for his wages—it is a matter of trade, nothing more, nothing less.

The Christian Minister may prate of his desire to save Souls, and sinners, but, mark it where you will, the Christian Minister is moved according to the highest salary he may gain. Let him have a call to another place, with a few hundred dollars more salary, and he will feel inspired of God (?) to save the Souls of that place—yet, the hypocrite will try to blind the fact. This is the way of the Theologian.

There may be a few exceptional cases, but they are few and very far between.

Theology makes dupes of its followers.

Spiritualism makes men and women true blue, and fearless.—H. A. BERRY.

It is not the changes of stature, or position, or circumstances, or anything else that can be seen outwardly that makes or unmakes character, but it is the changes that are made silent and unnoticed in the hidden chambers of mind, where formless and vague lies the material out of which motives are shaped and character is built.—E. A. S.

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